THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Why destroy present happiness by a distant misery which may never come at all? Every substantial grief has twenty shadows, and most of them shadows of your own making."—SIDNEY SMITH.

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HOW BAPTISM CLEANSES FROM SIN.

"THERE is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130: 20, 21.)

When a person comes to God with a broken heart and contrite spirit, having repented truly and fully, and submits himself to the ordinance of baptism by immersion for the remission of sins, at the hands of one having proper authority to minister in the things of God, his sins are blotted out through the blood of the Lamb, and he begins the future record of his life upon a clean page. According to the revealed will of God, if he lives a life of righteousness, he shall not be required in the day of judgment to give account of the sins committed previous to his compliance with this holy cleansing ordinance; through obedience to this law, "irrevocably decreed," he has become the recipient of the blessing—the forgiveness of sins. He shall be, *in the absence of further sinning*, among those in the Celestial glory of whom the Lord spoke in latter times, saying: "They are they who received the testimony of Jesus, and believed on His name and were baptized after the manner of His burial, being buried in the water in His name, and this according to the commandment which He has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of

the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." (Doc. and Cov. 76: 51-53.)

In all dispensations of His providence, the Lord has held out this inducement to His children. as a means of discharing their obligations to Him. When they have rendered obedience to the requirements, their sins are no longer remembered before the Lord. They emerge from their former sinful state, clean and pure, with the way clear before them to follow unhindered that strait and narrow path that leadeth to everlasting life, to exaltation in the presence of God the Father, and of His Son Jesus Christ.

We may not suppose, however, because sins are remitted to men who believe and repent and render obedience to the ordinance of baptism, that all start the new life on the same plane. The Lord made known through the Prophet Joseph in the early days of the Church in this dispensation, that "it is impossible for a man to be saved in ignorance." (Doc. and Cov. 131: 6.) And, "The glory of God is intelligence." (Doc. and Cov. 93: 36.) There is no such thing as absolute equality in the broad sense of considering all things. Men and women in this probation are not equal in intelligence, in ability, in capacity to do and to comprehend; and, according to the Holy Scriptures, were not so in the pre-existent state, and never will be. To Abraham the Lord said: "These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I the Lord am more intelligent than they all." (Book of Abraham, Pearl of Great Price 3: 19.) The Lord further showed Abraham His attitude toward them. In the same chapter, verses 22 and 23, he says: "Now the Lord had shown me the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good; and He stood in the midst of them, and He said: These I will make my rulers; for He stood among those that were spirits, and He saw that they were good; and He said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." Regarding the life to come, the Prophet Joseph Smith was inspired to teach that "if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov. 130: 19.) As it was in the beginning, and now is, so it shall be in the hereafter. There shall be the great and noble ones, conspicuous for their light and knowledge, among those of lesser prominence.

But, the acceptance of baptism for the remission of sins makes everyone equal in his claims upon the mercies of God, and it opens up to everyone the avenue of intelligence. It takes away the burden of sin equally from the high and the low, the bond and the

free, and makes the gaining of knowledge the common province of all. By its cleansing virtue, baptism makes all men who accept it, fit habitations for the Spirit of God, which is the spirit of light and truth. In this condition of cleanliness, all men are alike entitled to the gift of the Holy Ghost. The following promise applies to all who obey the law: "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he shall shew you things to come." (John 16: 13.) So far as the bestowal of this blessing is concerned, God is no repecter of persons, "But in every nation, he that feareth Him, and worketh righteousness, is accepted with him." (Acts 10: 35.)

It is plain, then, that all men are equal so far as the right to salvation is concerned. But the sluggard and the wanton cannot hope to enjoy the same degree of honor and glory as the diligent and prudent. The parable of the prodigal son furnishes an excellent illustration of this principle. The father and all his house rejoiced exceedingly over the return of him who was lost. They prepared a feast for him and made the wanderer welcome; but, his wasted fortune was gone, and nothing of what he had dissipated was made up to him. He was simply received back into his father's house, while the other son who had been faithful, inherited all that was the father's. The Prodigal was given a chance to begin anew, but while he might through courage and determination regain something of what he had lost while he was in transgression, his brother would in the meantime be progressing and the distance between them would never be shortened.

Baptism is the common gate through which all repentant sinners are required to enter. It works the same result in every case—the purpose for which it was instituted entitles the obedient one to the virtue of the blood of Christ which pays the debt for sin. But, in the eternal kingdoms, every man will inherit the glory for which his diligence and faithfulness has qualified him. (Doc. and Cov. 76: 111.)—S. N. L.

THE gospel is a directing as well as an enlightening power. Christ's life, death and resurrection are the centre of all Christian teaching. No truth can be understood save in its relation to these. They are the centre of all practical spiritual life, for the only true life is that lived by the faith of the Son of God. The old fable of the philosopher who took a candle to look for the sun is a fair illustration of those who would search for the truth in regard to God and duty and the future life by unaided human wisdom and science. If one cannot see the light or feel the influence of the Sun of Righteousness, no mere human device will enable him to do so.

SINGING OF THE SAINTS.

"AND suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

At the Crystal Palace, London, I recently attended a Handel-Mendelssohn Festival, in which four thousand musicians participated. The choruses were composed of thirty-five hundred specially trained vocalists and five hundred instrumentalists from various cities of England and Wales.

In the rendition of the last chorus, "Glory be to the Father," from Handel's "Israel in Egypt," the four thousand participants produced a grand harmony that will linger in the memory of every individual in that vast audience of forty thousand people.

And this is only a foretaste of the marvelous music to be rendered by the great gathering of singers when Christ shall come in the glory of the Father with the holy angels.

What a grand, what a glorious consummation to the redemption of the human race, is the second coming of Christ! As Latter-day Saints we look forward to the day, as did Job, when the Lord "shall stand at the latter day upon the earth," and like that patient man we believe we shall see God in our flesh.

At the present time there is much singing by the saints of the Lord which the world at large does not hear, for in our day there is being fulfilled that prophecy of Isaiah in which he said: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

This singing in joy and gladness is an occurrence of to-day; but think for a moment of the rapture that will fill our souls when we "see the Son of Man coming in the clouds with great power and glory." We shall enjoy to the fullest extent the glories of that day if we know our house has been built upon a rock. Those, however, who reared structures upon the sands will not partake of that peace which passeth all comprehension.

Then, fellow-workers, let us press on through life, always doing those things that tend to build up and better our fellowmen; and though we suffer in some degree as did Christ and Paul and Peter and Joseph, let us continue faithful to the covenants we have made; that we may receive the reward to which the obedient are entitled; for "Eye hath not seen, nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love him."

Then, fellow saints, we will have great joy in that day "when the Lord Jesus shall be revealed from heaven with his mighty angels," and with the multitudes of heaven we shall sing at that greatest of all musical festivals to be held at the time of the second coming of our Lord and Savior Jesus Christ.—C. E. SNOW.

MINUTES OF MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held in the Chorlton Town Hall, Manchester, November 7th, 1909. President Charles W. Penrose of the European mission, Sister Romania B. Penrose of the General Board of Relief Societies, President John C. Larsen, Jr., and twenty-two traveling elders of the Manchester conference, and Elder John Spackman of the Irish conference, were in attendance. Three excellent meetings were held, at which everyone present enjoyed a time of spiritual refreshing.

The morning session commenced at 10:30 by singing, "Come, come ye saints." Prayer by Elder Lumon G. Taylor. "Do what is right," was the second hymn.

President Larsen made a few remarks of welcome, after which the statistical and labor report was read and accepted, and the general and local authorities were unanimously sustained.

Elder Arthur Mainwaring reported that the Hyde branch is a large and prosperous one, with a well-attended Sunday School and an active Relief Society. The example of the saints is an effective means of spreading the truth, for the gospel teaches works as well as faith.

Elder Amos A. Atkinson said the saints of the Rochdale branch, though few in number are faithful in their duties. He rejoiced in his labors now, as he did some years ago, while preaching the gospel to the people in the islands of the Pacific Ocean.

The hymn, "O my Father," was sung by Sister Lily Mander of the Bury branch.

President Penrose said that the morning meeting of conference is always interesting, for the statistical and labor report is very instructive. He was pleased also to hear that the saints, as well as the traveling elders are engaged in diffusing the light of truth through the fogs and mists of error. We should remember that the first principles of the gospel are the beginning, and not the end, of our journey. "Let us go on to perfection." "The celestial law is to live by every word that comes from the mouth of God, whether spoken anciently or now." The faithful will be rewarded with eternal life—not with merely an eternal existence, for all will live forever. But eternal life, which is the gift of God, is life with all its enjoyments and impressions and possibilities, and a fulness of power, of mind and body. With spirit and element inseparably connected, we will be able to reach all joy from above and below. To obtain these blessings we must cease to do evil, perform every task and resolve not to be neglectful of our duties, but by opening our eyes to the light and receiving it, press on to the prize before us.

The congregation then sang, "Guide us, O Thou Great Jehovah," and the closing prayer was offered by Elder Newell F. Bullen.

The afternoon session commenced at 2:30, the attendance having

increased to three hundred saints and investigators, who assembled with smiling faces and pleasant greetings, so characteristic of Latter-day Saints. After the opening hymn, "We thank Thee, O God, for a Prophet," Elder Nathan Done invoked the blessings of God upon the assembly. The sacrament was administered by Elders William A. Langton and Frank B. Meads.

Elder Charles W. Gibbs, in reporting the Manchester branch, said that through their faithful attendance at our Sunday School, many of the saints are enabled to teach gospel truths to their friends. Like the former-day saints, we can rejoice that we, too, are built upon the foundation of apostles and prophets.

Mr. Frank Nickels, of Hyde, sang excellently the tenor solo, "O Love Divine."

President Penrose stated that the local priesthood should be instructed in their duties, and should work under the direction of the branch presidents. All who hold the priesthood have received Divine authority to act in the name of the Lord. The duties of the deacon, the teacher, and the priest, offices in the Aaronic priesthood, were clearly outlined. An elder holds the Melchisedek priesthood. A quorum of seventies is an organized body of seventy elders. High Priests and apostles are also elders. Jesus Christ, the Great High Priest, received His authority from God, and called others, saying, "As my Father sent me, so send I you." Men may, and do assume authority, but their acts have not the divine seal, and are not binding. Now, the Lord has established His Church again upon earth. The gospel of the kingdom is being preached in heathen and in civilized lands, on the islands of the sea, and in the north countries. At this point President Penrose gave a brief but interesting account of his labors in Europe and up to the land of the midnight sun. When the truth has been proclaimed in all the world, the end of wickedness, of misrule and of sorrow will come and the kingdom of Christ will be established in power and glory.

After the closing hymn, "Prayer is the soul's sincere desire," Elder Howard Chamberlain pronounced the benediction.

Between the afternoon and evening meetings, Sister Romania B. Penrose met with the members of the Relief societies and other sisters, instructing them on subjects of importance in their work.

By 6:30 a congregation of three hundred and seventy-five had assembled, anxious to hear more about "Mormon" doctrine.

After the usual opening exercises, Mr. Frank Nickels sang the solo "Jerusalem" in a manner that will long be remembered by those who were present.

Elder John M. Young told in an impressive way what the "Mormon" missionaries are doing for their religion, and of the sacrifices they make to spread its teachings. If this system, so much opposed, be of men, why does it prosper? The answer is that

the Church of Christ with the same organization, and same method of entrance, is once more among men.

Miss Lizzie Gleave of Hyde, who was accompanist at our services, rendered in a most delightful manner the solo, "A Dream of Paradise."

For an hour the congregation listened with undivided attention to President Penrose's evening sermon. Quoting from Paul's letter to the Corinthian saints, "Woe is unto me if I preach not the gospel," the speaker related Paul's conversion and his call to the ministry by inspired men. Thus the burden of preaching the truth was placed upon him, and if he neglected his duty, or if he preached any other gospel, he would be accursed. Even in pagan Rome, surrounded by his enemies, he declared, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to them that believe." But simple belief in Christ is only the beginning; obedience to His commandments is also essential. Explained the first principles of the gospel, and showed that as one truth is obeyed, more and more light is given. Paul believed in new revelation, for he said that by means of the gospel "the righteousness of God is revealed from faith to faith." Peter, James and John, as well as Paul, received revelations after the Savior was crucified. Inspired apostles and prophets were placed in the Church that men might not be tossed about by every wind of doctrine, and that all should be brought to a unity of the faith. Has there been a church since His day with apostles and prophets and prophets at its head, which has taught correctly all of the first principles and enjoyed the gifts of the Spirit? There is much truth and many good, sincere people in the various denominations. But where is there Divine authority? The God of heaven has spoken, delegating that authority again to man. In conclusion a strong testimony was borne to the divinity of the great latter-day work.

President Larsen exhorted the saints to live righteous lives, and the friends to investigate thoroughly the teachings of the "Mormon" missionaries. Expressed his thanks to the soloists, and to all who had taken an active part in the conference exercises.

Sister Nellie Street sang a sacred solo, after which the congregation joined in singing the Doxology.

The benediction was pronounced by Elder John E. Layne.

On Saturday November 6th, a very instructive priesthood meeting was held, at which President Penrose answered many questions on points of doctrine.

CHARLES W. GIBBS, Clerk of Conference.

A FATAL penalty awaits those who always look on the dark side of everything, who are always predicting evil and failure, who see only the seamy, disagreeable side of life; they draw upon themselves what they see, what they look for.—MARDEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 11, 1909.

VICARIOUS WORK FOR THE DEAD.

Among the glorious tidings of great joy comprehended in the everlasting gospel as revealed in the latter-day dispensation, is the doctrine of redemption for the dead. The orthodox notion that only the comparatively insignificant number of the earth's population who truly believe in Jesus of Nazareth as the Christ can possibly obtain salvation, is not only irrational and horrible, but positively absurd when the character of Deity is considered, with a view to the immensity of the numbers of human beings who have never heard about the Savior of mankind, and have gone from this mortal sphere in ignorance as well as unbelief. The light of truth shed forth in the revelations of God through the Prophet Joseph Smith disperses the darkness and horror of the doom pronounced by "Christian" theologians, and unfolds the divine plan for the salvation of the race.

The prevalent heresy concerning the irreparable, eternal loss of the myriads of heathens, and of countless millions of others who have not accepted Christ as taught by the preachers, is deduced chiefly from the statement in scripture that Jesus Christ is "the only name given under heaven whereby man can be saved." This is fortified by the words "he that believeth not shall be damned." All the numerous errors into which sectaries have fallen have sprung from mistaken opinions as to the meaning of isolated texts in the Bible. That book of books is received among them as the only and essential guide in the way of endless life, but each expounder being left to draw his own interpretation of its meaning, the religious world is in dire confusion, "tossed to and fro, and carried about with every wind of doctrine." There are few points on which they come to an agreement, but the consensus of "Christian" opinion is to the effect we have stated.

Now, while it is true that there is but one "everlasting gospel," one Lord, one faith, one baptism, one Holy Spirit, one God and Father of us all, one strait and narrow way into the divine presence, it does not follow that because of this, all the hosts of the children of men who die without receiving that gospel are doomed to "perish everlastingly." There is nothing in reason or in revelation when properly understood that pronounces this woe upon the vast

majority of Adam's race. The common expressions heard from the pulpit, "as the tree falls so it lies;" "as death leaves us so judgment finds us;" "there is no repentance in the grave or pardon offered to the dead," are not scriptural quotations but perversions of the texts supposed to convey those ideas, nor would the theory woven therefrom be correct or consistent with plain and pointed divine declarations, even if they *could* be found in the Bible.

The justice and mercy of God endure forever. His love is an essential part of His being. These are entirely out of harmony with the doctrine enunciated by the clergy. It surely needs no argument to show that in common justice, to say nothing of love and mercy, no person can be condemned for not accepting that which was never offered to him, or about which he never had a proper understanding. How then can it be believed by anyone unbiased by human distortions of the truth, that everlasting punishment is to be meted out to the heathen, or to those dwelling in Christendom who have lived and departed without adequate instruction?

But, it may be asked, what about the scriptural announcements that "there is no other name given under heaven than that of Jesus Christ by which mankind may be saved;" and "he that believeth not shall be damned?" We might answer, in the words of the Apostle Paul, "How can they hear without a preacher, and how can he preach except he be sent?" He also stated that "faith cometh by hearing, and hearing by the word of God." It takes the hearing of the word of God by one sent of God, that is, with Divine authority to speak in the name of Deity, to bring any human being into the position of having rejected the commands of God and therefore under condemnation. The light must come and an opportunity be afforded to behold that light, before one can be damned for loving darkness rather than light.

That the immense majority of mankind have departed this life without such opportunities is an indisputable fact. But why cannot the preaching of the word of God be carried on among the disembodied men and women in the spirit world? The answer, because of a prevailing heresy is, that when death comes the soul either mounts to heaven or sinks to hell, and that fate is fixed and immovable. Yet we read that when Christ departed He went, not to heaven but to paradise; also that He by the spirit "went and preached to the spirits in prison," those that were "disobedient in the days of Noah while the ark was a preparing," and that the reason for this preaching of the gospel was, "that they might be judged according to men in the flesh, but live according to God in the spirit." (I. Peter 3: 18-20, and 4: 6.) This is easy enough for an ordinary mind to understand, and there is nothing against it but an absurd though widely prevalent religious notion.

Quite as plain as this is the declaration of Christ Himself, that "Except a man be born of water and of the Spirit he cannot enter

into the kingdom of God." (John 3: 5.) That this means real baptism both of water and of the Spirit is obvious, viewed apart from the errors into which modern divines have fallen. Immersion, or burial in water, coming forth from which is in likeness of a natural birth; being overwhelmed by the Divine Spirit; and receiving the application of the blood of Jesus Christ which cleanseth from all sin, give the three witnesses on earth, "the Spirit and the water and the blood," which "three agree in one." (I. John 5: 8.) This being true, it may be asked how can departed souls be born of water, seeing that they have gone from the material world? The reply is, the living may be baptized for the dead.

This is also a scriptural doctrine. In reasoning on the reality of a literal resurrection of the body, Paul drew the attention of the Greeks who did not believe in it to something with which they were familiar. For he asked, "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" (I. Cor. 15: 29.) This evidently appealed to their good sense and their knowledge of the practice referred to, which some of the early Christian fathers recognized as being in vogue at that time. Objectors will try to throw a cloud of dust over this shining truth of the gospel, in order to obscure it and make it mysterious and incomprehensible. But the whole tenor of the Apostle's argument was in relation to the dead, those who had departed from this life whose bodies were in the grave, but who were to be resurrected; "as in Adam they had all died, so in Christ they were all to be made alive." It was they, the dead of Adam's race, whom the living were baptized for.

It will be claimed by opponents that we Latter-day Saints have no other foundation for our belief in this glorious doctrine than the one passage of scripture herein quoted. If that were true it would be sufficient to prove the point we have presented, for it is so plain and pointed as to be enough for a candid mind. However, Paul may have previously written much more on that particular subject which he merely mentioned in passing when touching on a wider but kindred topic. For that was not his "First Epistle to the Corinthians," as stated in the orthodox version, which may be seen from I. Cor. 5: 9. But we have not obtained the doctrine of baptism for the dead from that so-called "solitary text," but by direct revelation from heaven in the latter-days.

Paul's declaration does not give any particulars as to the manner in which the ordinance he speaks of is to be performed, who may officiate, who may act as proxy for the dead, how it is to be recorded, how or on what conditions it may be made effective or anything further in relation to it. These have been revealed through the Prophet Joseph Smith, and the authority to administer this sacred rite has been restored, so that the grand work of vicarious ordinances in behalf of the dead may be attended to by their living relatives who have themselves obeyed the gospel and

become qualified to act as "saviors upon Mount Zion." The work will stand to the credit of those for whom it is performed until they accept the gospel and yield obedience to such of its precepts as they are able and willing to obey, no matter when that may be, and will not be done in vain.

The justice, mercy and love of God are beautifully manifested in this magnificent plan for the redemption of the entire human family, on their reception of the one everlasting gospel when presented to them in the body or out of the body. For they are the same intelligent, responsible entities whether in the flesh or in the spirit, and are capable of advancement, having their power of agency to receive truth or reject it, to be obedient or disobedient, to exercise that volition which is a property of the spiritual ego, and renders him or her amenable to a just judgment when all will receive reward or punishment "according to their works."

As Christ after His decease preached "deliverance to the captives, and the opening of the prison to them that were bound," so his appointed and authorized ministers by divine revelation will continue their work when delivered from the earthly body, and will follow Him in His labors of love for the redemption of mankind. They will find a wider sphere for their work in the spirit world than when in the flesh. The gospel must be preached to "every creature." The heathens will hear it, the Jews will hear it, the Christians will hear it, all races and tribes and tongues will hear it, for there is but one way to everlasting life, which means the full glory of eternal, progressive existence, with all the powers of the soul of man resurrected, immortalized and made like unto Christ with power of everlasting increase, worlds without end.

All people who heard not the fulness of the gospel while in the flesh but receive it in the spirit life, and would have obeyed it if they had heard it on earth, will be entitled to the celestial glory. Those who receive it in the spirit but would not have accepted it while in the flesh, will receive a lesser degree of glory, called terrestrial. Those who reject the truth on earth when it is presented, and the corrupt and vile and intentionally wicked, after being thrust down to hell will be brought forth when they have paid the "uttermost farthing" and satisfied the demands of justice, and will enter into the different smaller degrees of glory, typified by the stars and called telestial. But the "sons of perdition," who sin against the Holy Ghost and follow Satan after having received the light and power to become the sons of God, but wilfully turn away so that they cannot be ransomed into any kingdom of glory, will go to their doom with the devil and his angels.

The question has been asked, if the saints may be baptized for the dead why do they not also pray for the dead? The answer is, God has revealed the ordinances for the departed so that what they cannot do for themselves may be performed for them vicariously, as Christ did for us all leaving us to do for ourselves

that which we are able to perform. But He has not given any commandment or instructions as to praying for them or doing anything which they are able to attend to. We pray for one another it is true, but we understand the situations and conditions of those for whom we pray, our kindred, our friends and sometimes our enemies, but those who are beyond the veil are outside our ken, and are parted from us for a wise purpose, and we should be thankful that the Lord has shown us what we *can* do of a practical character in their behalf. When we, too, depart and mingle among them we may be able to pray for them as well as preach to them, but while we are in this mortal sphere we have no instructions on that point.

The more this subject is viewed in the light of the Lord, the more grand and beautiful it presents itself to our gaze. It is of such wide extent and momentous consequences that it lifts us up from this sublunary state, opens wide the vision of the future, and fills us with admiration and love for our Eternal Father, whose wisdom knows no bounds, whose love is inexhaustible, and whose "tender mercies are over all His works." To Him be glory and dominion forever. Amen.

C. W. P.

"Americana."—The October number of this illustrated monthly contains many excellent papers on historical subjects, among them being the continuation of "The History of the Mormon Church," by Assistant Historian B. H. Roberts. *Americana* is one of the standard magazines of the United States, is beautifully printed, its engravings are splendid, and its contents reliable and invaluable.—National American Society, 154 East 23rd Street, New York City.

"Juvenile Instructor."—This excellent monthly, which increases annually in usefulness, interest and talent, can now be had abroad for seventy-five cents a year. It should be in all the Sunday Schools, as well as the families of the saints, and be widely distributed throughout the world.—Sunday School Union Office, Salt Lake City.

"The Era."—The new volume of *The Improvement Era* commenced with the November number. This magazine stands in the front rank of Church publications. New and instructive features mark the present issue. Among them are "The Great Apostasy," by Dr. James E. Talmage, "The Origin of Man," by the First Presidency, etc. We recommend the *Era* to the saints everywhere and to the public generally as a first-class publication of great literary merit and absorbing interest.—Monthly at *Era* office, Salt Lake City.

A TESTIMONY OF HEALING.

I AM a member of the Catholic church. At the birth of my baby I was smitten with rheumatic fever and lay helpless for six weeks, with every joint badly swollen, with high fever, experiencing most excruciating pain and could scarcely be moved. I was under the doctor's care, with no change for the better. I was thinking of sending for my clergyman and asking him if he could do something for my relief from the fearful condition I was in. An elder of the Church of Jesus Christ of Latter-day Saints, W. L. Croff by name, called in with a small gospel tract. In his conversation with me and my husband on the principles of Christ, I saw that he believed in the gift of healing as taught by Christ, and the Apostle James. I was impressed to ask him if he could heal me. He said that if you have faith in God that by His power you can be made whole, he would administer to me and see what the Lord would do for me. By consent of myself and husband he laid his hands upon my head and rebuked the fever and pain, and commanded it to leave my body in the name of Jesus Christ by authority of the Priesthood he holds. Before his hands were off my head I felt a something, I knew not what, driving the pain out of me from head to foot. Immediately after he was gone I testified to my husband of the power that man has. The third day I had no fever, no pain, and the swelling was gone and I cheerfully acknowledged that I do know that I was healed by the power of God.

6, Rockside, Wyke, Yorks.

I subscribe myself,
MRS. ELIZABETH WADSWORTH.

THE spiritual life is not completed all at once. In actual experience it is somewhat like the mustard seed, which keeps growing; or like the "corn," of which we see first the blade then the stalk, and then the full ear upon the stalk. The writer in the letter to the Hebrews exhorts us, "Let us press on unto perfection." Peter likewise: "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Life means activity, it means growth. In vegetable life, when growth ceases, decay and death ensue. In physical man, when growth ceases, the struggle between the forces which ultimately ends in dissolution begin their deadly work. In the case of the intellect, when the faculities of the mind cease to grow, declension sets in. Even so in the spiritual life. When "growth" ceases, declension begins, death—a lingering loss of vitality—sets in. Our spiritual life may and should be developing, enlarging. We owe it to ourselves, to our usefulness, to the kingdom and work of God, and to our Lord Himself, that we should make it so.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Liverpool conference have been changed to 20 Hartington Road, Preston.

Relief Society Reorganized.—The Hyde Branch Relief Society (Manchester conference) has been reorganized, owing to the resignation of Sister Sarah Jane Rowbottom. Sister Florence Allsop was sustained as President, Sister Mary Udall as first counselor, and Sister Sarah Ellen Rowbottom as second counselor.

District Meetings.—The Jarrow branch (Newcastle conference) reports a successful district meeting held the 24th ult. Two sessions were held, one in the afternoon and the other in the evening. President E. H. Cornwall and seven traveling elders were present. The general and local authorities were sustained. Brother George H. Mill was honorably released as presiding elder of the branch, in which capacity he has served well. Elder R. L. Preator was sustained in his stead as presiding elder, with Elder James T. Jones as assistant. The speakers were Elders E. S. Grant, B. A. Critchlow and William Tarbett. In the evening Elder J. W. Bambrough spoke on the Apostasy and Restoration, and President Cornwall gave a brief outline of what "Mormonism" teaches. Beautiful solos were rendered by Elder B. A. Critchlow.

Baptisms.—Two more souls were baptized into the Church at Newry (Irish conference), on Friday, October 29th, Elder John Spackman officiating.

Three persons were baptized Sunday, October 31st, at "Deseret," South Tottenham, London (London conference), Elder N. J. Brown officiating.

On November 4th three candidates were baptized at Beccles (Norwich conference). The ordinance was performed by Elder William G. Jay.

Two more members were added to the Church on Wednesday, the 3rd inst., at Blythe (Newcastle conference). After singing and prayer on the sands the converts were baptized in the North Sea at the hands of Elder Stayner Richards. Confirmations took place in the evening at a cottage meeting.

A baptismal service took place at "Deseret," South Tottenham, London, on Thursday evening, November 4th, when two converts were baptized by Elder W. P. Whitehead.

Conference In Aalborg, Denmark.—The Aalborg fall conference was held October 9th, and 10th, President Andrew Jenson, of the Scandinavian Mission, President I. A. Jensen of the Aalborg conference, President John C. Christoffersen, of Aarhus conference, President Hans Mikkelsen of Copenhagen conference, and twenty

traveling elders being present. The Saturday evening meeting was well attended, while the Sunday night meeting was filled to overflowing. The first meeting was devoted principally to hearing reports. Elder Ole C. Larsen of the Aalborg branch felt encouraged in the prospects in his field. The tenor of all the reports was optimistic. President Isaac A. Jensen reported the conference for the past six months as follows: Elders laboring in the conference, 21; tracts distributed, 67,575; small books distributed, 2,684; homes visited, 31,175; gospel conversations, 5,268; meetings held, 474; baptisms, 24. Members and children in the conference 332. President Isaac A. Jensen was released to fill an appointment as president of the Aarhus conference, and Elder James A. Johnsen was sustained as president of Aalborg conference. Elder Peter R. Petersen was released to return home in November. During the conference three candidates were led into the waters of baptism, Elder Jens C. Christensen officiating. A splendid spirit was evident in all the meetings and the saints and elders were greatly built up and encouraged.—GEORGE S. SCHOW, conference clerk.

Successful Socials.—Saturday evening October 30th, a very successful social was held in the Belfast branch (Irish conference), in honor of Elder Albert Black and John Spackman, who are soon to leave this part for their home in Zion. A very interesting program was rendered, after which refreshments were served. A beautiful Irish steamer rug was presented to each of the departing elders as a token of love and esteem.

On Saturday, October 16th, the saints and friends of the Keighley branch (Leeds conference) gave a delightful tea and concert for the purpose of raising funds to defray the expense of a newly-purchased piano. An appropriate program was rendered in the evening by the saints, also friends of other denominations who willingly gave their time and talent towards the entertaining of the many appreciative listeners. A good sum was realized for the worthy purpose in view.

At Blackheath on Saturday, October 30th, 1909, from 6 to 10 p.m., a splendid social was held under the auspices of the branch Sunday School (Birmingham conference.) A charge of sixpence to adults was made to defray expenses of an excellent tea, and if any means remained, to purchase song books. One hundred and fifty people were present, coming from Dudley, Halesowen, Lye, Birmingham, and other points to felicitate and help along a worthy cause. The local elders E. C. Sutton and F. J. Adams with their ready, able assistants carved their names high as entertainers. The tea was followed with a program of songs and readings of a highly entertaining nature. It was announced that on the morrow five candidates for baptism would present themselves with six others from nearby points, at the Birmingham Turkish Baths. The day following the

eleven candidates were present and the expected baptismal service held. The Dudley elders and saints have recently held two delightful socials to extend cheer and comfort to four families:—Knotts, James, Harper and Cubberly, respectively, who left the Dudley branch to go to Zion.

SONG OF DUTY.

Assisted by the power of God as were the saints of old,
Let's blazon forth His wondrous works and help to swell the fold;
Just tell the world what Christ has done in these the latter-days,
And when the battle has been won give Christ our Lord the praise.

Just tell them how He came to earth to do a wondrous work,
For if you would be thorough saints no duty you must shirk,
To spread the story far and wide, how Christ restored His Church,
And show the world what wondrous gifts are found by those who search.

Live perfect lives that all may see the gospel's mighty power,
And testify of God's great work, each week, each day, each hour.
Go fight the fight with all your might, your sword must be the truth,
And your reward when life is o'er shall be eternal youth.

A. E. G.

DIED.

POCOCK.—October 17th, 1909, at Long Lane, near Newbury (London conference), Sister Sarah Rosehannah Pocock, aged 88 years, wife of the Late George Pocock. The deceased was a faithful Latter-day Saint, and died in hope of a glorious resurrection.—(Utah papers please copy.)

COLEMAN.—At Portsmouth, October 22nd, 1909, Brother Frank William Coleman, was accidently drowned while fishing. He was born January 20th, 1883, at St. Leonards-on-Sea, and baptized into the Church December 17th, 1906. He appreciated to a very great extent the privilege of being a member of the Church of Christ, and attended the last conference held in London on October 17th, of this year. He died a faithful member of the Church, and with the full hope of a glorious resurrection.

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